

3585.2.279
A BRIEF
AND NECESSARIE
CATECHISME.

SET FOORTH BY RICH.
ARD IONES, SCHOOLE-
master in Cardif: for the bene-
nefit of all Householders,
their children and
Familie.

WITH A SHORT
instruction for all that
doo receiue the ho-
ly Communion.



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Thomas East.

1583.

[illegible]



TO THE WORSHIPFULL MASTER BAY.

lives, the Aldermen, Burgises, and all that
trulie feare God in Cardiff, Richard
Ihones, Schoolemaster in the same
towne, wisheth increase of all
grace and comfort in the
Lord Iesus Christ for
euermore,



O V know (Worshipfull &
welbeloued) much better the
my selfe, what an abilitie is
required of euerie Christian
man and woman, liuing in
the knowledge of true Reli-

gion, both in respect of themselves and
others, vnto whom the Apostle saith; They *1. Pet. 3. 18*
must euer be readie to giue an accompt of
their faith, vnlesse they will shame both
themselves and discredite the truth which
they professe with the vnbeleeuing aduer-
sarie. You knowe what is the duetic of hus- *1. Cor. 14. 35*
bandes to their wiues, of parents to their *Deu. 6. 7*
children, of masters to their seruants, *Gen. 18. 19*

A. ij.

and

A Catechisme.

and generally euen of euery calling, namely that they should instruct them in the true feare of the liuing God, as the charge committed to them, whereof they shall be most sure to giue an accompt. You know notwithstanding, & I trust euen hartely lament it in your selues the state of this countrie & others to bee such for the most part, that what all men shuld doo, few men can doo, and what no man should doo, (with woe & weeping maye it both be thought and spoken) that manie both doo, and dailie doo for want of further knowledge. You knowe againe and see what God your God thorough the zealous care of his worthy instrument your right Ho. Lord dooth nowe present vnto you, and by some prooffe and triall had, you are acquainted what counsell and what comfort, sweeter then euer was the honie, lieth hid within the sacred booke of God, the holie and Canonically scriptures. All which, and euerie one whereof should verie mightely moue euerie Christian heart amongst vs, both to a feruent praising of our æternall God that hath not cast vs off in his displeasure, and to a thankfull praieng both night and daie, for that right Ho. meanes, whereby opportunitie is laid before
vs,

A Catechisme.

vs, to inable our selues vnto these duties if we will. Sure I am, that the consideration of them, hath stirred vp my hand, and imboldened my heart, to performe this little dutie which I could, namely to set downe vnder euerie assertion of this short catechisme that is followed amongst vs, the prooffe & place of scripture, which confirmeth and auoucheth the same, that both your children might be eased of the paines they shuld otherwise take in writing them out, and all they that haue no Bibles might yet in this little booke haue so much of the Bible, as serueth to confirme their soules in anie point of Christian truth & religion. And this my little paines I am bold to present vnto your selues, both to testifie my thankfull heart for anie good that I haue receiued, and to be a witnes also for me in the generall daie when we shall almeete, that with a true minde I haue wished the blessing of God his æternall spirit vpon your children whō I haue in charge, ynable manie wayes, but vnwilling no waies either to doo your selues seruice or them good, to the vttermoſt of my power. And so trusting you wil read them, & cause them in your families both to be had & read, I cōmend you to the Lord, in hope of your acceptaunce of

A Catechisme.

my good will, ten thousand times begging
of his gracious goodnesse, that we and all
the worlde where his grace is offe-
red, may know and see the daie
of our visitation. Cardiff
the first of Aprill.

1583.

Your humble bounden in the Lord euer.
Richard Iohnes.



611

A Catechisme.

Q H O made you?
God.

Proue it.

The Lord God made man of the dust of Gen. 2. 7
the earth, & breathed in his face the breath
of life, and the man was a living soule.

Who redeemed you?

Jesus Christ.

Proue it.

The next day Iohn seeth Jesus coming, Ioh. 1. 29
and saith, Behold that lambe of God that
taketh away the sinnes of the world.

Who sanctifieth and preserueth you?

The holy Ghost.

Proue it.

If Christ bee in you the bodie is dead, Rom. 8. 10
because of sinne, but the spirit is life for
righteousnesse sake.

What is the Father?

God.

Proue it.

Unto thee it was shewed, & thou might
test knowe that the Lord is God, and that
there is none but he alone. Deu. 4. 35

What is the sonne?

God.

Proue it.

A. iij.

Bo.

A Catechisme.

Mat. 1. 23

Behold a virgin shall bee with childe,
and shall bring forth a sonne, and shall call
his name Emanuel, which is by interpre-
tation, God with vs.

What is the holie Ghost?

God.

Proue it.

Mat. 28. 19

Goe & teach all nations, baptising them
in the name of the father, and of the sonne,
and of the holy Ghost.

How manie Gods then?

One God and three persons,

Proue it.

1. Ioh. 5. 7.

There are three which beare recorde in
heauen, the Father, the word, and the holy
Ghost, and these three are one.

Wherefore hath God made, sanctified, &
preserued you?

To seeke his glorie.

Proue it.

Ro. 11. 36

For of him, & for him, and through him,
are all things, &c.

In seeking to set forth Gods glorie, how
many things ought you principally to bee
carefull for?

Two things.

What be they?

First, how to escape Gods iudgement.

Proue

A Catechisme.

Prove it.

What shall it profit a man though hee should winne the whole world, if he lose his owne soule? Or what shall a man give for the recompence of his owne soule. *Mat. 16. 26*

What is the seconde?

Secondly how to serve him.

Prove it.

That we being deliuered out of y^e hands of our enemies might serve him in holines & righteousnesse all the daies of our life. *Luke, 1. 74*

How will God be served?

Only after his wil reuealed in his word.

Prove it.

Therefore whatsoener I commaund you take heed you do it, thou shalt put nothing thereto, nor take ought therefrom. *Deu. 12. 32*

How many things doth the word teach principally.

**Obedience to the Com-
maundements.
Foure, to wit, Faith in Christ.
Prayer.
Sacraments.**

**Into how manie Tables are the comman-
dements diuided?**

Into two Tables.

Prove it.

A. b.

When

A Catechisme.

Exo. 31. 18 When the Lord had made an end of communing wth Moses vpon the mount Sinai he gaue him two tables of y^e testimonie, euen tables of stone writtē with y^e finger of god.

What doth the first Table concerne?

Our dutie to God contained in the foure first commaundements.

Proue it.

Ma. 22. 37 Iesus said to him, thou shalt loue the Lord thy God with all thine hart, with all thy soule, and with all thy minde.

What doth the second table concerne?

Our dutie to our neighbour contained in the sixe last commaundements.

Proue it.

Mat. 22. 39 The second is like vnto this, thou shalt loue thy neighbour as thy selfe.

In this order of the tables, that the dutie to God is set before our ducie to our neighbour, how many lessons doo you learne?

First, I learne to serue him before all things, & not to regard substance, no no: life it selfe in respect of his glorie.

Proue it.

Mat. 6. 33 Seeke ye first the kingdome of God, and the righteousness thereof, and all these thinges shall be ministered vnto you.

Againe.

A Catechisme.

Againe.

**And now Lord forgive them, or else
wipe me out of the booke which thou hast
written.** Exo. 32.32

What else?

**Secondly, I learne by the following of
my dutie to my neighbour, next after my
dutie to God, that if I render my duetie to
God, I must doe it also to my neighbour:
for if I neglect to doe it to my neighbour
whom I see daily, it is manifest that I do
so to God also.**

Proue it.

**We know that we are translated from
death to life, because we loue y^e bretherē: he
y^e loueth not his brother, abideth in death.** 1. Ioh. 3.14

Againe,

**If any man say, I loue God, & hate his
brother, he is a liar: for how can he that ha-
teth his brother whom he hath seene, loue
God whom he neuer saue.** 1. Ioh. 4.20

**How manie commaundements are there.
Ten. God spake these words and said, &c.**

Is this a commaundement?

**No, it is but a p^{re}face or introduction
to the commaundements.**

**How manie lessons learne you out of
it?**

First,

A Catechisme.

First, in that it is said, God spake these words and saide, I learne that God is the author of them. Secondly, in that he sayth, I am y Lord, I learne that he is of might, maiestie, and power, to punish the offenders. Thirdly, in that it is said, Thy God, which brought thee out of the land of Egypt, out of the house of bondage, I learne his mercie to them that loue and seeke his will.

What is the first commaundement?

Thou shalt haue no other Gods but me.

What is the summe heereof?

Generally it teacheth to worship God alone, and him onely to serue.

And in how many pointes standeth this worship?

In foure points: first in louing God above all.

Proue it.

Mat. 10. 37

He that loueth Father or Mother more then me, is not worthe of me, and he that loueth sonne or daughter more then me, is not worthe of me.

Secondly, in fearing God above all.

Proue it.

Mat. 10. 28

Fear not them that can kill the bodie, but are not able to kill the soule, but rather

A Catechisme.

ther feare him which is able to destroye
both bodie and soule in hell fire.

Againe,

A sonne honoureth his father, and a ser-
uant his master. If then I be a father,
where is mine honour, and if I be a ma-
ster, where is my feare?

Thirdly in praying to God, & to none
but him.

Prove it.

Math. 6. When you pray say: Our fa-
ther which art in heaven, &c.

Againe,

How shall they call upon him, in whom
they haue not beleued: but we beleue on-
ly in God the father, the sonne, and the ho-
ly Ghost. And therefore we must onely
pray to these.

Fourthly in acknowledging God to be
the guider of all thinges, and therefore to
trust in him.

Prove it.

Whatsoever pleased the Lord, that did
he in heaven and earth, in the sea and in
all the deapth. Psal. 135. 6.

Againe,

Jerem. 17. 5. Thus saith the Lord: Cur-
sed be the man that trusteth in man, and
maketh

God gui-
deth all
things.

Our trust
and staie
must one

A Catechisme.

ly bee in **God** maketh flesh his arme, and witholdeth his heart from the Lord.

What is the second commaundement?

Thou shalt make to thy selfe no grauen image, no: the lykenesse of any thing that is in heauen or earth, &c.

What do you learne in this commaundement?

First, that we make no image of God in anie case.

Proue it.

Job. 1. 18. No man hath seene God at anie time, the onely begotten sonne, which is in the bosome of his father, he hath declared him, how then shuld an Image be made of him that was neuer seene.

Againe,

Esa. 40. 25. To whom will ye now liken me & I should be like him saith the holy one.

Againe,

Deut. 4. 15. Deu. 4. fro 15. be. forward is a plain place

What els doo you learne?

Secondly, that we make no image of any other thing, either to worship & image or anie other thing by it.

Proue this.

Esa. 34. 13. We shall ouerthrow their altars, & break their Images in peeces, & cut downe their groues, for thou shalt bow downe to no other

A Catechisme.

other God, because the Lord whose name is jealous, is a jealous God.

Againe,

The stocke is a doctrine of vanitie, and the workes of errours.

Jer. 10. 8.

Eccl. 15. ver.

Againe,

The Image is a teacher of lies, confounded be all they that worship carued Images.

Abac. 2. 18

Eccl. Psal. 97

What else learne you?

Thirdly, & we worship not God after our owne fantasies, but as he commaundeth.

Proue it.

In vaine do they worship me, teaching for doctrines mens precepts.

Mat. 15. 9.

Againe,

God is a spirit, & they that worship God must worship him in spirit and truth.

Ioh. 4. 24.

What is the third commaundement?

Thou shalt not take the name of the Lord thy God in vaine, for the Lord wil not hold him guiltlesse that taketh his name in vaine.

Briefly what is the end of this lawe?

Briefly it teacheth me to vse the name of God with most high reuerence both in tongue and thought.

How many lessons learne you?

First,

A Catechisme.

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6

First it is sinne and blasphemie to applie the name of God to inchauntment, sozcerie, cursing, or periurie.

Proue it.

10.

Let none be found amongst you that maketh his sonne or his daughter go thorough the fire, or that bleseth witchcraftes, or a regardest of times, or a marker of the flying of fowles, or a sozcerer.

11.

Or a charmer, or that counselleth with spirits, or a soothsaier, or that asketh counsel at the dead.

12.

For all that do such things are an abomination to the Lord: and because of these abominations the Lord thy God doth cast them out before thee.

13.

Thou shalt be vpight therefore with the Lord thy God.

Secondly, to sweare by creatures is a setting of his name at naught.

Proue it.

Iere. 5. 7.

How should I spare thee for this: thy children haue forsaken me, and I worne by them that are no Gods, though I fed them to the full, yet they committed adulterie & assembled themselves together at harlots houses.

Thirdly, in our ordinarie communica-
tion

A Catechisme.

tion, we must not sweare.

Proue it.

But before all things my Bretheren, *Iam, 3. 12*
I sweare not, neither by heauen nor by
earth, nor by any other oath: but let your
yea, be yea, and your nay, nay, lest you fall
into condemnation.

By whom must we sweare?

By God. For it is a part of his glorie
which he will giue to no other.

Proue it.

Thou shalt feare the Lord thy God, and *Deut. 5. 13*
serue him, and shalt I sweare by this name.

Againe.

The king shall reioyce in God, and *2. 6. 11*
all that sweare by him shal reioyce in him,
for the mouth of them that speake lyes
shall be stopped.

In what cause or where is it lawfull to
sweare?

Where the glorie of God is sought.

Proue it.

Nowe I call God for a recorde vnto my *2. Cor. 1. 23*
soule, that to spare you I came not as yet
to Corinthus.

How els?

For the saluation of our bretheren.

Proue it.

A Catechisme.

Iere. 4. 2

And thou shalt sweare, the Lord liueth
in truth, in iudgement & in righteousness,
and the Nations shall be blessed in him,
and shall glorie in him.

How els?

O, before a Magistrate.

Proue it.

Heb. 6. 16

For men verely sweare by him, that is
greater then themselves, & an oath for con-
firmation, is among them an ende of all
strife.

What is the 4. commaundement?

Remember y thou keepe holy y Sabbath.

What is the ende and drift of it?

The Lord heerin appointeth y al his crea-
tures shuld haue a time to rest & serue him.

What must we doo on the Sabbath?

Holy things.

What are those?

Hearing & learning the word of God pre-
ched, praieng, receiuing of y Sacraments,
and meditating vpon his creatures.

What things must we not doo.

Those things that necessitie doth not
compell, no holinesse commaund.

Proue it.

E. 2. 58. 13

If thou turne awaie thy foot from the
Sabbath from doing thy will of my holpe
daye,

A Catechisme.

day, and cal the Sabbath a delight to consecrate it as holy & glorious to the Lord, & shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word.

Then shalt thou delight in the Lord, & I will cause thee to mount vpon the high places of y^e earth, & feed thee with the heritage of Iacob thy father, for the mouth of the Lord hath spoken it.

Againe.

But he said vnto them, haue ye not read what Dauid did when he was an hungred, and they that were with him.

Mat. 12, 3.

How he entred into y^e house of the Lord & did eat the shew bread which was not lawfull for him to eat, neither for them which were wth him, but only for y^e priests.

Do haue you not read in the lawe, how y^e on the Sabbath daies the Priests in the temple breake the Sabbath & are blamelesse.

Who must keepe holie the Sabbath?

Thou, thy sonne, thy daughter, thy man, thy maide, thy cattell, and thy straunger.

What is the 5. commaundement.

Honour thy Father and thy mother, that thy dayes maye be long in the Lande,

B. y.

which

A Catechisme.

Which the Lord thy God giueth thee.

What is meant by honour?

To honour, is to loue, feare, obey, & reuerence.

Proue it.

Mat. 15. 4

God hath commaunded, saying, honoꝛ thy father and thy mother, and he that curseth father oꝛ mother, let him die the death, &c. in the next verses.

Againe,

1. Tim. 5.
17.

The elders that rule well, are woꝛthie of double honour: especially they which labour in the woꝛd and doctrine.

What is meant by father and mother?

Our naturall parents, the fathers of our Countrey, oꝛ of our houses, the aged, and our fathers in Chꝛist.

How is the blessing of long life giuen, when the disobedient liue long, & the obedient & good for the most part die speedily?

The wicked liue to their further vengeance, and the godly inioy it so farre as it shall be well foꝛ them.

Proue it.

Deu. 5. 16

Honour thy Father and thy Mother as the Lord thy God hath commanded thee, thy daies may be prolonged, and that it may goe well with thee vpon the lande which the Lord thy God giueth thee.

Againe

A Catechisme.

Againe.

The righteous perisheth, and no man *Esa. 57. 1.* considereth it in his heart, and mercifull men are taken awaie, and no man vnderstandeth that the righteous is taken away from the euill to come.

What is the 6. commaundement.

Thou shalt not kill?

What learne you heerein?

First I learne to tie my hand, tongue, and countenaunce to peace from fighting, quarrelling, and mocking.

Proue it.

But I saie vnto you, whosoever is angry *Mat. 5. 22* with his brother vnadvisedly shall be culpable of iudgement. And whosoever saith vnto his brother Raca, shall be worthe to be punished by the counsel. And whosoever shall say, thou foole, shall be punished with hell fire.

What els learne you in it.

Secondly, it condemneth all anger in hart.

Proue it.

Thou shalt not hate thy brother in thy *Leu. 19. 17* heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

What else doo you learne?

Thirdly, he comaundeth to p̄serue life.

B. iij.

Proue

A Catechisme.

Proue it.

Mat. 23.35

For I was hungrie & ye gaue me meat,
I thirsted, and ye gaue me drinke, I was
a straunger, and ye lodged me, I was na-
ked, & ye clothed me, I was sick & ye visi-
ted me, I was in prisō, & ye came vnto me.

What els doo you learne.

Fourthly he commaundeth to loue one
another, euen our enemies.

Proue it.

Mat. 5.44

But I say vnto you, loue your enemies,
blesse them that curse you, do good to them
that hate you, & pray for them which hurt
you and persecute you, that you may bee
the children of your heavenly father.

What is the 7. Commaundement?

Thou shalt not commit adultrie: wherin
he taketh order, that his institution of ma-
trimonie might be kept.

How many lessons learne you out of it?

First God forbiddeth all adulterie, and
uncleannesse in our bodies.

Proue it.

Leu. 18.24

We shall not defile your selues in any of
these things. For in all these things & nati-
ons are defiled which I cast out before you.

What els?

Secondly, it forbiddeth all vnpure thoughts

and

A Catechisme,

and lusts of the heart.

Proue it.

But I say vnto you, whosoever looketh *Mat. 5. 28*
on a woman to lust after hir, hath committed
adulterie alredie with hir in his hart.

What else.

Thirdly, it forbiddeth all vncleane beha-
viour, talke, songs, apparell, and pastime, y^e
might intice vs to such vncleannesse.

Proue it.

Let no corrupt comunicatiō proceed out of *Eph. 4. 29*
your mouthes, but y^e which is good to y^e vse
of edifieng, y^e it may minister grace vnto y^e
hearer, & graue not y^e holy spirit of God, &c. *30.*

Againe,

But fornicatiō & al vncleannes, or couetous- *Eph. 5. 3*
nes, let it not once be named amōg you, as
it becometh saints, neither filthinesse, nei-
ther foolish talking, neither iesting, which *4.*
are things not comly, but rather giuing of
thanks.

Againe,

Abstaine from all appearance of euill. *1. Th. 5. 22.*

What els?

Fourthly, he comandeth vs to keep our bo-
dies chaste, as y^e temples of the holie Ghost.

Proue it.

Knowe ye not that your bodies are the
members of Christ: shall I then take the *1. Cor. 6. 15*
members
18. iij. mem

A Catechisme.

members of Christ, and make them the members of an harlot, God forbid.

What is the eight commaundement?

Thou shalt not steale.

How many things are forbidden heerein?
First all stealing and robbing.

Proue it.

Leui. 19. 11. **We shall not steale neither deale falslye
neither lye one to the other.**

What els?

**Secondly, all desire of anie mans goods
wryongfully in my heart.**

Proue it.

Ephes. 5. **We know that no whozemonger, neither
bucane person, nor couetous person,
which is an idolater hath anie inheritance
in the kingdome of Christ and of God.**

What els?

Thirdly all vnlawfull getting.

Proue it.

1. The. 4. 6 **Let no man oppresse or defraud his bro-
ther in any matter, for the Lord is a reue-
ger of all such things, as we also haue told
you before time and testified.**

And how many things on the contrarie
side are commaunded in it.

**First, to be content with that portion
which the Lord hath sent vs.**

Proue

A Catechisme.

Proue it.

Godlinesse is great gaine, if a man bee *1.Tim.6.6*
content with that which he hath, for we
brought nothing into y^e world, & it is cer-
taine that we can carrie nothing out, &c.

What els.

Secondly, that we labour for our liuing.

Proue it.

Studie to be quiet & meddle with your *1.Thes.*
owne busines & to worke with your owne *4.11.*
hand, as we commaunded you.

What else.

Thirdly, to be helpfull to them y^e neede.

Proue it.

Charge them that they doe good and bee *1.Tim.6.*
rich in good workes, and readie to distri- *18.*
bute and communicate.

What is the 9. commaundement?

Thou shalt not beare false witnesse a-
gainst thy neighbour.

How many lessons learne you?

First, we are forbidden to speake falsely
olden witnesse bearing.

Proue it.

A false witnesse shall not be unpunished, *Prou.19.5*
and he that speaketh lyes shall not escape.

What els?

Secondly we are forbidden to lye, to
flatter,

A Catechisme

flatter or dissemble.

Proue it.

Eph. 4. 25

Cast of lying, & speake euery man truth vnto his neighbour, for we are members one of another.

What els?

Thirdly, y^e we neuer backbite any man.

Proue it.

Psa. 15. 3

He that slandereth not with his tongue, nor doth euill to his neighbour, nor receiueth a false report against his neighbour.

What els?

Fourthly in priuate offences to say nothing of our brother if by priuate admonitions he may be wonne.

Proue it.

Mat. 18. 15

If thy brother trespass against thee, go & tell him his fault betwixt thee & him alone, if he heare thee, thou hast wonne thy brother.

What is the 10. commaundement?

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, &c.

And what learne you heerein.

Whereby I learne that the motions of our heart separate from the loue of God or our neighbour, though we neuer yelde

con

A Catechisme.

consent to it, is sinne.

Proue it.

What shall we saye then? is the lawe *Rom. 7.7*
sinne? Say, I knew not sinne but by the
lawe, for I had not knowen lust, except the
lawe had said thou shalt not lust.

Is any man able to keepe these
commaundements?

No.

Proue it.

There is none righteous, no not one. *Rom. 3.10*

What is the breach of the lawe?

Sinne.

Proue it.

I knew not sinne but by the lawe, &c. *Rom. 7.7*

What is the reward of sinne.

Eternall death.

Proue it.

Cursed is he that doth not all things *Dent. 27*
that are witten in this booke, and let all *26.*
the people say, Amen.

Shall I escape death by the workes of the
lawe?

No, for the law is the minister of death?

Proue it.

When ye haue done all these things *Luk. 17.10*
that are commaunded you, saye, we are
vnprofitable seruants, we haue done
nothing

A Catechisme.

nothing but y^e which was our dutie to doe.
Sith the lawe then doth not iustifie but cō-
demne, what profit hath a christian man
by it.

First, it is a waie for Gods children to
walke in.

Proue it.

Psal. 1. 2

But his delight is in y^e law of y^e Lord,
in his law doth he meditate day & night.

What els?

Secondly, it teacheth man not to trust
in his owne innocencie.

Proue it.

Rom. 3. 4.

Let God be true, and euerie man a liar,
as it is w^ritten, that thou mightest be
iustified in thy words, & cleare when thou
art iudged.

What els?

Thirdly, it pulleth downe the pride of
man, and humbleth him before God.

Proue it.

Rom. 3. 19

Now we know that whatsoener the law
saith, it saith to them y^e are vnder the law,
that euery mouth may be stopped, & all the
wo^rld subiect to the iudgement of God.

What els?

Fourthly, it is a schoolmaster to Ch^rist.

Proue it.

Where

A Catechisme.

do. Wherefore the lawe was our Schoole *Gala. 3. 24*
master to Christ, that we might bee made
righteous by faith.

As you haue shewed me the profit of the
lawe, so tell me why we shoulde doo good
workes, sith they doo not saue.

First, to shew our loue to God our Fa-
ther, in walking as becometh his childre.

Proue it.

If ye loue me, keepe my commandements. *Ioh. 14. 15*

What els?

Secondly, to shew our loue to our selues,
making thereby our election certaine to
our selues.

Proue it.

Wherefore bretheren, giue rather diligence *2. Pet. 1. 10*
to make your calling & election sure, for if
ye doo these things, ye shall neuer fall.

What els?

Thirdly to win our bretheren to Christ
by our godly life and conuersation.

Proue it.

Let your light so shine before men, that *Mat. 5. 16*
they may see your good works, and glorifie
your father which is in heauen.

Againe.

Let wiues be subiect to their husbands, *1. Pet. 3. 2*
that euen they which obey not the word,
may

A Catechisme.

may without the sword be wonne by the
conuersation of their liues.

How manie things are principally to be
considered in good workes.

Firstly, that they be ruled by the line of
Gods word.

Prove it.

Eph. 2. 10 We are his workmanship created un-
to good works in Christ Jesus, which god
hath ordained y^e we should walk in them.

What els?

Secondly, y^e they procede from an heart
purged by faith.

Prove it.

Ro. 14. 23 Hee that doubteth is condemned if
he eate, because he eateth not of faith, and
whatsoever is not of faith, is sinne.

By what meanes shall I escape death?

By faith in Christ.

Prove it.

Rom. 3. 28 Therefore we conclude, that a man is iu-
stified by faith without the workes of the
lawe.

What is faith?

A full perswasion and steadfast assu-
rance.

Prove it.

Rom. 8. 38 I am perswaded, that neither death, nor
life,

A Catechisme.

hell, no: Angells, no: p^rincipallities, no: po-
wers, no: things present, no: thinges to
come, no: height, no: depth, no: anie crea-
ture, shall bee able to separate vs from the
looue of God, which is in Christ Iesus our
Lord.

Where is it planted?

In the heart.

Proue it.

If thou shalt confesse with thy mouth *Rom. 10. 9*
the Lord Iesus, and shalt beleue in thy
heart that **G O D** raised him vp from
the dead, thou shalt be saved, for with the
heart man beleueth vnto righteousnesse,
and with the mouth man confesseth vnto
saluation.

Vpon what is it grounded?

Vpon the promises of God.

Proue it.

What saith the Scripture: Abraham *Rom. 4. 3*
beleued God, & it was counted vnto him
for righteousness.

By whom is faith wrought in man?

By the holy Ghost.

Proue it.

I praie that God may graunt you ac- *Eph. 3. 16*
cording to the riches of his glorie, that yee
may bee strengthened by his spirit in
the

A Catechisme.

the inner man, that Christ may dwell in your hearts by faith.

Vpon whom must faith be setlede

Vpon Christ Iesus.

Proue it.

Gal. 3. 26 We are also the sonnes of God in Christ Iesus by faith.

What profit haue we by this?

I am assured that all the benefits of Christs passion and his righteousness are as surely mine as if I had wrought them my selfe.

Proue it.

2. Cor. 5. 21 He hath made him to be sinne for vs, which knew no sinne, that we should bee made y^e righteousness of God through him.

How manie articles of the faith are there, and which are they?

Twelue. I beleue in God. &c.

How many things do the articles set down.

First, concerning God the father in the first article. Secondly, concerning God the sonne in the sixe articles next. Thirdly, concerning God the holy ghost in the eight article. Fourthly, concerning Gods people called the Church in the foure last.

How many things doo you learne in the first Article,

First,

A Catechisme.

First, that God is my father, and I am
his child.

Proue it.

But as many as receiued him, to them *Ioh. 1. 12*
he gaue prerogatiue to be the sons of God,
euen to them that beleue in his name.

Againe,

We are all the sonnes of God by faith in *Gal. 3. 26*
Christ Iesus.

What els?

Secondly, I learne that he being al-
mightie and I his childe, I shall lacke no-
thing.

Proue it.

In all these thinges we are more then *Rom. 8. 37*
conquerours, through him that loued vs.

What learne you out of the 2. & 3. articles.
First in these words, his onely sonne our
Lord, which was conceiued by y^e holy ghost:
I learne that he is god, able to beare what
soeuer is due for our sinnes.

Proue it.

That holy thing which shall bee borne *Luk. 1. 35*
of thee, shall be called the sonne of God.

Againe,

God so loued the world, that he gaue his *Ioh. 3. 16*
onely begotten sonne, that whosoever be-
leueth in him should not perish, but haue

euers

A Catechisme.

everlasting life.

What learne you els?

Secondly, In that he was borne of the virgin Marie, I learne that he was ready to suffer whatsoeuer was due.

Proue it.

Heb. 2.14

Forasmuch as the children were partakers of flesh and bloud, hee also himselfe likewise tooke parte with them, that hee might destroy through death, him that had the power of death, that is the Diuell.

What learne you out of the 4. article,

First the passion that he suffered in body for the redemption of my body: namely that vnder Pontius Pilate, he was nailed to a crosse, died, and was buried.

Proue it.

The whole 27. chapter of Mathew proueth it. Secondly, the passion that he suffered in soule, for the deliuerance of my soule, namely that he descended or humbled himselfe vnto the torments of hel for our saluation.

Proue it.

Mat. 27.46

About the ninth houre Iesus cryed with a lowde voice, Eli, Eli, Lama sabachthani, that is, My God, my God, why hast thou forsaken me.

Againe,

A Catechisme.

Againe,

Being in an agonie, he prayed more earnestly, and his sweate were like drops of bloud trickling downe to the ground. Lk. 22. 44

What learne you out of the

5. Article.

First, that he is risen, and hath overcome death and hell for my iustification.

Prove it.

Thanks be unto God, which hath giuen vs victorie through Iesus Christ our Lord. 1. Co. 15. 57

Againe,

Who was deliuered to death for our finnes and is risen againe for our iustification. Rom. 4. 25

What els learne you?

Secondly, I learne to rise from sinne, and to delight in righteousness.

Prove it.

We are buried then with him by Baptisme into his death, & like as Christ was raised vp from the dead by the glorie of the father, so we also should walke in newnesse of life. Rom. 6. 4

Thirdly, what learne you?

Thirdly, by his rising, I am assured that my bodie shall rise againe.

E.y.

Prove

A Catechisme.

Proue it.

1 Co. 15. 16

If the dead be not raised, then is Christ not raised.

What learne you by the 6. article,
He ascended, &c.

First, his ascension is a pledge to me &
I likewise shall ascend after him.

Proue it.

Iob. 14. 3

Though I goe to prepare a place for
you, I will come againe and receive you
vnto my selfe, that where I am, there may
ye be also,

Secondly, he being ascended, I learne,
that he maketh prayer for me.

Proue it.

Rom. 8. 34

Who shall condemne: it is Christ which
is dead, yea, or rather which is risen again,
who is also at the right hand of God, & ma-
keth request for vs.

Thirdly, by his sitting at the right hand
(which signifieth the power of God) I be-
lieue that all power is giuen to him.

Proue it.

Which he wrought in Christ, when he rai-
sed him from the dead, and set him at
his right hand in the heavenly places.

What learne you out of the 7. Article?

First, I learne to my comfort, that hee
that

A Catechisme

that is my sauour, shall be my iudge.

Proue it.

I am sure my redeemer liueth, and hee *Iob, 19.25*
shall stand the last on the earth.

**Secondly, to the terrour of the godlesse
that he shall be their Iudge, whome they
haue refused and despised.**

Proue it.

**In flaming fire, rendring vengeance to
them that know not God, which obey not
vnto the gospel of our Lord Iesus Christ.**

**What learne you out of the third part,
being the eight Article.**

**First, I beleue the holy Ghost to be God,
who doth assure me that I am Gods child,
and that all Christs benefits are mine.**

Proue it.

The same spirit beareth witnesse with *Rom. 8. 16*
**our spirite, that we are the children of
God.**

**Secondly, he maketh sinne to die in me, &
stirreth me vp to holynesse of life.**

Proue it.

Be renued in the spirit of your minde. *Ephes. 4. 23*
**What learne you out of the 9. Article, the
first of the fourth part.**

**First, God hath an vniuersall Church
in all places of the world, & at all times.**

C. iij.

Proue

A Catechisme.

Proue it.

Act. 13. 36

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A Catechisme.

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C.iiij.

Proue

A Catechisme.

Proue it:

17. 10. 34

Of a truth I perceiue that God is no accepter of persons, but in euerie nation, he that feareth him and worketh righteousness is accepted with him.

Secondly, that in the same there is fellowship of Saintes, of true faithfull people, all which the Lord knoweth, of which number I beleue my selfe to be one.

Eph. 5. 26

That he might sanctifie it and cleanse it by the washing of water through y word.

What learne you out of the 10. Article

First, I beleue that Christ hath suffered whatsoeuer was due for my finnes.

Proue it.

1ph. 1. 29

Behold the Lambe of God that taketh away the finnes of the world.

Secondly, my finnes being forgiven shall neuer bee layde to my charge againe.

Proue it.

Leue. 24. 34

I will forgive their iniquitie and remember their finnes no more.

What learne you out of the 11. and 12. Article.

First, y my bodie shall rise from the earth.

Proue it.

1. Tb. 4. 14

If we beleue that Iesus is dead and

A Catechisme.

sen againe, euen so them which sleep in Iesus will God bring with him.

Secondly, y^e it shal arise a glorious body.

Proue it.

Who shall chaunge our vile body, y^e it *Phil. 3.21* may be like to his glorious bodie.

Thirdly, that my bodie being risen a glorious bodie, shall liue with Christ for euer in his kingdome.

Proue it.

Then shall we which remain be caught *1. Th. 4.17* bp with them also in the clowdes to meete the Lord in the aire and so shall we euer be with the Lord.

By what meanes or waies do we attaine this faith.

First, by an ordinarie and plaine waie, the hearing of the word preached.

Proue it.

Then faith is by hearing, and hearing *Rom. 10.17* by the word of God.

Again,

This onely would I learne of you, whe^{re} *Gal. 3.2* ther y^e receiued the spirite by the workes of the lawe, or by hearing of faith preached.

Secondly, by the wonderfull and secrete infusion of Gods spirite.

C.iiij.

By

A Catechisme.

By what meanes is this faith maintained and strengthened in vs?

First, by the word preached.

Secondly, by the Sacraments.

Thirdly, by discipline.

Fourthly, by prayer.

What is a Sacrament?

A signe that may be seene, of grace that cannot be seene.

How manie Sacraments are there?

Two: Baptisme, and the Lords supper.

In Baptisme, which is the signe that may be seene?

Water.

Which is the grace that cannot be seene?

The washing away of my sinnes by the blood of Christ.

Proue it.

The lawe was given by Moses, but grace and truth come by Iesus Christ.

Ioh. 1. 17

In the Lords supper, which be the signes that may be seene?

Bread and wine.

Which is the grace that cannot be seene?

The bodie and blood of Christ.

Proue it.

1. Co. 10. 16

The cup of blessing which we blesse, is it

it

A Catechisme.

it not the Communion of the blood of Christ?
The bread which we breake, is it not the
Communion of the bodie of Christ?

To the strengthening of our faith, how
manie things doo you principally learne
by Baptisme.

First, as water washeth away the fil-
thinesse of the flesh, so the blood of Christ
washeth away sinne from my soule.

Proue it.

Iohn did baptise in the wildernesse, and
preached the baptisme of amendement of
life, for remission of sinnes.

What else?

Secondlye, I am taught to rise to
newnesse of life.

Proue it.

We are buried with him by Baptisme,
into his death, & like as Christ was raised
up from the dead by the glorie of the Fa-
ther, so we also should walke in newnesse
of life.

For the strengthening of your faith, how
manie things doo you principally learne in
the Lords supper.

First, as by the hand and mouth, my
bodie receiueth bread and wine, so by my
faith, my soule doth feede of the bodie and
blood

C. b.

A Catechisme.

bloud of Ch:ist.

Proue it.

Ioh. 6. 35

And Iesus said vnto them, I am y bread of life, he y commeth to me shall not hunger in anye wise, and he that beleueth in me shall neuer thirst.

What else?

Secondly, all the benefites of Ch:istes passion, and his righteousnesse are as surely sealed by it to be mine, as if I my selfe had wrought them.

Proue it.

Rom. 4. 25

Who was deliuered to death for our sins, and is risen againe for our iustification.

Is the bread and wine turned into the bodie and bloud of Christ?

No, for if you tourne or take awaie the signe that may be seene, it is no Sacrament.

Going to the supper of the Lord, what ought a man to doo principallie.

Examine himselfe.

Proue it.

1. Co. 11. 28

Let a man examine himselfe, and let him eate of this bread, and drinke of this cup.

Why ought a man to examine himselfe.

First

A Catechisme.

First, because the unworthie receiver is guilty of the bodye and blood of Christ.

Proue it.

He that eateth & drinketh unworthely 1.Co.11.29 eateth and drinketh his owne damnation, because hee discerneth not the Lordes bodye.

Secondly, because he prouoketh the Lord to wrath, and so eateth and drinketh his owne damnation.

Proue it.

By the same place before, directly it is proued.

Whether maie fooles, mad men, or children bee admitted to the Supper of the Lord.

No, for they cannot examine themselves.

In how many things ought a man principally to examine himselfe?

First, whether he haue faith or no.

Secondly, whether he bee sorrie for his sinnes, and doth detest and abhorre them.

Thirdly, whether he hath sought reconciliation with them to whome he hath giuen offence.

God knoweth before wee aske, what we need

A Catechisme.

need, so that he need not to be put in mind: he is not slothfull that hee neede to be stirred vp: hee hath appointed in his prouidence what he will bestowe, how & when, therefore why should we pray?

First, to stirre vp our selues to seeke him. Secondly to exercise our selues in meditating vpon his promises. Thirdly, that we may discharge and vnload our cares into the bosome of God. Fourthly, that we may testifie to our selues and others, that we hope and aske for all good from God alone.

How manie things ought we to be careful of in praier?

First, & we pray to God through Christ.

Proue it.

Ioh. 16. 23 Verely, verely, I say vnto you, whatsoeuer ye shall aske the Father in my name, he will giue it you.

What els?

Secondly, that we be inwardly touched with that we pray for.

Proue it.

Rom. 8. 26 Likewise the spirit also helpeth our infirmities, for we know not what to pray as we ought, but the spirit it selfe maketh request for vs, with sighes which cannot be

A Catechisme.

be exprested, &c.

Thirdly, that they be grounded vpon Gods promises.

Proue it.

And this is the assurance that we haue 1. Ioh. 5. 14 in him, that if we aske any thing according to his will, he heareth vs.

Fourthly, y^e we be not weary of praier.

Proue it.

And he spake a parable vnto them, to Luka. 18. 1 this end, that they ought alwaies to praye & not to waxe faint.

Fiftly, that we praye according to y^e rule which God himselfe giueth.

Proue it.

After this manner therefore pray, Our father which art, &c.

Rehearse the Lords praier.

Our father which art in heauen, &c.

How many principall parts are there of this praier?

First, a perswasion to praier in these words: Our father which art in heauen.

Secondly, the summe of prayer contained in the six petitions. Thirdly, an assurance of that we praye: for conclusion.

For thine is the kingdome, &c.

What perswasions haue you in these first words,

A Catechisme.

words, Our Father, &c.

First, he is a father, and no tyrant to be fled from. Secondly, he is our father, and therefore loveth us. Thirdly, heaven is his Throne, and therefore he is able to helpe.

How many things doth the sixe petitions principally concerne.

The first concerneth the glorie of God contained in the first three petitions.

The second concerneth the necessitie of man, set downe in the last three.

In the first petition, Halowed be thy name what doth this word Name signifie?

It signifieth his power, which comprehendeth his mercie, wisdom, iustice, and providence.

What is meant by this word,

Hallowed.

A due reuerence to be yelded to his name.

What praie you for in this petition?

That the maiesty of God may be reuerenced by me and all men.

How many things praie you for in this petition: Thy kingdome come.

First that he may raigne in our hearts by the scepter of his word.

Secondly, that by his holy spirit he wil,

A Catechisme.

gouerne vs. Thirdly, that Sathan and all our lusts may bee ouerthrowne. Fourthly, that hee will finish soone these dayes of sinne, and take vs to his kingdome of glorie.

How manie things praie you for in this petition, Thy will be done in earth, as it is in heauen.

First, that our wills which are corrupt may be pulled downe.

Secondly, that Gods will which is most iust may be exalted.

How many things doo you praie for in this petition: Giue vs this daie our daile bread?

First, that God who gaue vs life would preserve it. Secondly, that hee would direct vs to vse those means that bee lawfull for preserving it. Thirdly, that hee would giue vs contented mindes with that state he placed vs in.

What is meant by this word,

Bread?

All things necessarie for the maintenance of this life.

What needs the rich man daile to praie for daile bread, who hath laboured for many yeares?

First,

A Catechisme.

First, he is to praie for the poore as for himselfe. Secondly, his substance and vainties shall doe him no good without Gods blessing.

How manie things do you praie for in this petition: Forgiue vs our, &c.

First, that God woulde forgiue vs our trespasses. Secondly, that we may bee directed by him to forgiue one another.

How many lessons learne you out of it?

First, that all men are sinners. Secondly, man must seeke for forgiuenesse, for hee cannot satisfie. Thirdly, none can forgiue sinnes but God. Fourthly, to the enuious man there is no forgiuenesse.

In this sixth petition, Leade vs not into temptation, but deliuer vs from euill, what is meant by Lead vs not into temptation?

To be deliuered bodie and soule to Satan.

What is meant by euill?

The diuell and sinne.

What praye you for in this petition?

We pray that we be no farther tempted then God giueth vs power to beare.

What learne you in this?

First, that all christians are in warres, and haue need to watch. Secondly, we are all

A Catechisme. A

all weake, and haue needs of helpe. Thirdly, that Satan canne do nothing vnllesse God giue leaue. Fourthly, the Lord is our deliuerer from all temptations.

How manie things learne you out of this conclusion, Thine is the kingdome, the power, &c.

First, these words do kinde our hearts to desire the glorie of God. Secondly, to ground vpon none but God. Thirdly, & his kingdome is mightie and euerlasting.

What meaneth this word, Amen.

It signifieth, So be it, or So it shall be.

First shewing a feruent desire to haue that I aske. Secondly, it is an assurance to my conscience that I shall haue that I aske.

Where finde you the like examination of the people after they haue bene taught?

I finde that our Sauour Christ, after he had taught, did againe examine them how they had profited, and in examination did teach them further.

Proue it.

Jesus said vnto them, vnderstand ye all these things, and they said, yea Lord. M^t. 13. 31

Againe.

Now when Jesus came into the coastes M^t. 16. 13

D.

of

A Catechisme.

of Cesaria, which is called Philippi, he asked his Disciples, saying: Whom doe men say that I, the sonne of man am:

Againe,

When he was in the house, Jesus says: What thinkest thou Simon, of whom doe the Kings of the earth take tribute, &c.

Againe,

He said vnto Philip, whence should wee buy bread, that these might eat.

A briefe instruction for all

that doe receiue the holy
Communion.

What must you doo, that you may be a worthie receiuer of the holie Communion?

1 Cor. 11. 28 The Apostle Saint Paule telleth me, I must examine my selfe before I come.

In what must you doo it?

In two points generally, namely what my belæse is in euerie point of religion, and what my life either hath bene, is, or must be.

First then, what is true Religion?

True religion is the true worshipping of
God,

A Catechisme.

God, and the keeping of his commandments.

How manie points are there of it.

Four. { The lawe of God,
Faith.
Prayer, and
Sacraments.

And are you able thinke you to keep the lawe of God without anie fault?

No indeede, and therefore by my works I am but dampned.

How then hope you to be saued, when the Lord shall take awaie your life?

Onely by the death and passion of my Saviour Iesus Christ.

To whom ought you to praie?

Onely to God in the name of Christ.

What is a Sacrament?

An outward signe that representeth vnto vs another matter.

How many of them are there?

But onely two: Baptisme, and the Lords supper.

What is the outward signe in baptisme?

Water, and it represents vnto me, the washing awaie of my sinnes, by the blood of Christ.

A Catechisme.

What in the Lords Supper.

The outward signes are bread & wine representing vnto me the bodie and bloud of Christ, which I doe assure my self I doe as verely receiue by my faith, as I do the other by my mouth.

This is a true Christian faith then in all points, & this is a right examination of your religion, Now your life how must you examine?

I must take some time by my selfe at my best leasure before I come to the communion, & there call to minde, & very diligently consider how many waies I haue offended God, & beseech him heartely to forgive mee vpon my repentance, I must be in loue & charitie with all y^e world, & intend vnfainedly to amend all my wandring wayes and wants, as the Lord shall make mee able.

This doe, and most certainly you shall receiue to your euerlasting comfort, and the oftner, the better.

FINIS.

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A Catechisme

with a Prayer annexed,

meete for all Chri-
stian families,



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